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/footnote 1 continued/ compares it rightly to the simulated struggle indulged in at the mwuggar of sidi Ah'med u Musa. In. /unpublished/ note on the Idaw T'anan, arch. of Imintanout, pp. 38, 39. Let us cite finally, without a hidden motive of comparison, and, if one wishes, for simple "curiosity," this description of old Egyptian ritual: "At night, thousands of persons, armed with sticks, keep watch around the temple; some want to keep anyone from reinstating in his naos a statue of the god others want, on the contrary, to facilitate the entrance of the god. The actors, who are beneath the portico, deny access to the temple; the crowd, running to the assistance of the god, attacks them; they defend themselves; a violent combat with blows from sticks ensues, and many skulls are cracked." (A. Moret, Le Nil et la civilisation égyptienne /The Nile and the Egyptian civilization/, 1926, p. 294.)

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Flagellation even intervenes there at times, linked to the ideas of the scapegoat and purification. Not far away in the Atlas, at sidi Brahim near Asni, a camel is similarly slaughtered and skinned by the faithful, who tear at its flesh under the blows. At sidi Abdallah u H'sayn, of Tameqluh't, the head of the animal is carried away and fought over on the run by two rival parties (2).

2. Observations kindly communicated by G. Delaye.

Finally, the communional aspect which the distribution of the meat suggests (3).

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3. An aspect which moreover is more pronounced in other North African rites, for example, that of the Kabyle saint Sidi ^cAli n-Funas at Tizi Ouzou.